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John E. Zercher

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Evangelical **VISITOR**

January 25, 1974



Annual Pastors Conference

The ninth annual Ministers Conference, convening on campus February 19-20, will feature a number of key resource persons.

Dr. Norman Geisler, Philosophy of Religion chairman at Trinity Evangelical Divinity School since 1971, will speak on such topics as "Are There Any Absolutes?" "The Christian Ethic of Social Responsibility," "Christian Responsibility to the Dying," and "The Ethic of Sex."

Dr. Winfield C. Arn, of Christian Communications, Arcadia, California, and part-time faculty member in the School of World Missions at Fuller Theological Seminary, will introduce his new film on church growth and make a Tuesday evening multi-media presentation, open to the public and entitled, "Great Commission and Church History."

Dr. Jeanne Sherrow, Assistant Professor of Leisure Studies and Services at the University of Massachusetts and a member of the board of Pioneer Girls, will speak on, "So You Want to Work with Groups?" and "The Role of the Christian Woman in Today's Society."

The conference will also feature, as a luncheon speaker, the Reverend Jerome Cooper, pastor of the Berean Presbyterian Church of Philadelphia, Pennsylvania, and a member of the Board of Trustees of Messiah College.

Special music and workshops will add further interest for conference participants.

Church boards are encouraged to underwrite their pastors' expenses in coming. Pastors are encouraged to invite neighboring ministers to attend.

The college will provide housing at a nominal fee on a firstcome-first-served basis.

Programs and registration materials are available from:
College Relations Office, Messiah College, Grantham, Pa. 17027.

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From the Editor

Our editorial focuses on a fact of our society of which we are all aware. Awareness, although an important step, is only, a first step in dealing with a situation. The church (Brethren in Christ) has moved beyond the first step. During this biennium, between conferences, the church is moving beyond awareness in an effort to articulate a ministry that is compassionate and faithful; redemptive and supportive.

Study papers have been written and study sessions have been planned at the regional conference level.* Mimeographed study guides will be released for use at the congregational level. The pages of the *Visitor* will be open to articles (1000-1500 words in length) by the readers reflecting their concern and suggested direction as the church attempts to serve the present age in relating to individuals and families who have experienced divorce and a subsequent remarriage.

As editor, let me encourage our readers, who feel deeply about the issue, to place your feelings and your reasons in writing and send them to the *Visitor*. A response to the editorial may be as good a place to begin as any.

*The following study papers are available by writing to:

Evangel Press
P.O. Box 189
Nappanee, Ind. 46550

"Marriage, Divorce and Remarriage" — The Matter of Exegesis and the Question of Hermeneutics — Eugene Wingert.

"Divorce and Remarriage" — The Matter of Exegesis and the Question of Hermeneutics — Roy J. Peterman.

"The Church's Ministry in Support of the Biblical Concept of Marriage" — Donald L. Minter, M.D.; John Arthur Brubaker.

"On Being Both Obedient and Redemptive" — Verna Heise, Douglas Sider, Martha Anderson.

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Editorial

The Other Four Homes

THERE IS on page seven of this issue a brief news item based on a release by the United States National Center for Health. It reports that "... there were 1,727,000 marriages in the United States and 678,000 divorces. This is a ratio of one divorce for each 2.56 marriages." The summary further reveals that during the past three years the rate of divorces per 1,000 population has increased more than 25% in the United States.

If we add to these statistics the increasing number of relationships entered into outside of marriage we are faced with the fact that between four and five out of every ten homes (forty to fifty percent) in our communities have a history of marital irregularities. As shown in the previous paragraph the trend is towards an increasing proportion of such homes.

This is the kind of world in which the church is called to minister. This is the world that God so loved. This is the world for which Christ died. We need to take seriously our ministry to it.

What is our ministry in such a society? How can we hold to a biblical understanding of marriage and take seriously the call to evangelism? Unless we become selective in our evangelism or relativistic in our morality we must find a way to be both redemptive and faithful. Indeed we cannot really be faithful if we do not seek to be redemptive; nor really redemptive unless we are faithful.

This is the tension in which we are called to live and to minister. This is not a new experience for the Christian church. When the Apostles left the Jewish community — either in Judea or in the *diaspora* — they encountered it — Corinth being the classic example. This is and will be the experience of a missionary church.

Although we assent to the truth that the Good News is for all and that forgiveness is available to all those who repent and confess, we find a dimension to the forgiveness of the sin of adultery (resulting from divorce and subsequent remarriage) not present in other ethical and moral sins. The difficulty arises in our seeking to understand the meaning, evidence, and outworking of repentance which is essential to forgiveness, and as to the conduct expected reflecting the new life in Christ.

Added to this is our concern as to the affect a redemptive ministry will have on our understanding and our children and youth's understanding of the sacredness and permanence of the marriage vows. Can we maintain on the part of our youth (and adults) a high view of marriage when a significant part of our congregation is made up of those whose marriage has in it a history of divorce?

In a ministry that is to be both redemptive and faithful we need to keep certain principles in mind:

The biblical concept of marriage as one that is monogamous and permanent — terminated only by death of one of the partners. This understanding needs to be clearly taught at every level of our teaching and preaching ministry. But marriage must be more than a legal union sanctioned by a religious ritual. The legal aspect must not be allowed to replace or stifle love and romance. Rather, it should be seen as the ideal setting, where, based upon a life-long commitment, trust and love and romance can flourish.

By teaching and example the church and Christians should give the lie to the increasingly popular assumption that marriage is the death of romance and that love flourishes better outside of marriage than within.

Unfaithfulness to marriage vows must be understood for what the Bible says it is — adultery. Adultery is sin. All disobedience to God's law is sin but adultery has overtones to it which add to its seriousness. It is a sin against love and trust and hope. It is a sin which threatens the basic foundation of our society. When children are involved they are the innocent victims at a crucial age. Clearly the sins of the father and mothers are visited upon their children and their children's children and generations unborn reap the harvest of infidelity.

In a culture where happiness is more highly valued than faithfulness and where adultery carries neither moral nor social stigma it is not easy to call adultery sin. The church, indeed, has its work cut out for it.

Our sense of sin should not overcome our sense of God's grace. The Bible is clear that adultery is not outside the scope of God's forgiveness. Whether it is a king who added to his sin of adultery that of murder or an unnamed woman dragged before Jesus by the religious leaders of His time; or the pagan converts in Corinth the final word is not *sin* but *grace*. As much as we may deplore the tragedy brought by their actions and the seemingly inextricable web they have wound around themselves the final word today as it was in Bible-times, is *grace*.

Supporting God's word of grace should be our spirit of compassion. In our concern to be faithful to the Word we can easily become critical, judgmental, rigid, and unfeeling. It was this attitude that gave Jesus so much concern. No one could accuse Him of being soft on sin but He was in love with the sinner and, touched by man's dilemma, was moved by compassion towards the erring. In our attitudes we dare ask ourselves the question — and ask it often — "which of these attitudes, reflected in the Gospels, do we reflect in our decisions and actions?"

The causes which bore upon the marriage break-up are not always known or clear. The guilt or innocence is not usually as black or white as some would claim. If the initial relationship cannot be restored is there virtue in destroying the present?

We need to see all of this as a brotherhood concern. There is the temptation for the church to evade its responsibility by placing upon those involved the responsibility to work out the implications of repentance and the meaning of the new life in Christ. Too often the church's attitude suggests that the solution is a personal matter between the couple and God which solution should be accepted by the church. It is granted that those involved must come to that peace of heart which is a result of their inner assurance of God's forgiveness and acceptance. But surely they should not be expected to go this route alone. The church as a discerning community needs to assist in discovering the insights and meaning of Scripture and to be the channel of the Holy Spirit. The pattern of Acts 15, which records the church wrestling with issues of great moment, should say something to us in our search for direction.

In all of this it is of help to remember that when the New Testament church moved outside the Jewish communities of Judea or beyond the *diaspora* they ran headlong into a pagan culture not unlike our own. The New Testament records by history and epistle this missionary thrust. By what the New Testament says and does not say, we should find direction as we too seek to be faithful and redemptive.

Z

A Cure for HO-HUM Christianity

Elmer H. Murdoch

THE victorious tramp of medicine marching down the highway of sickness is cheering to all members of the human race.

Of course, minor ailments, such as sniffles and sneezes, headaches and heartburn, bunions and bumps, may often be taken care of without recourse to a doctor. Simply sit in front of your TV with pad in hand and write furiously every few minutes as an array of pills, liquids and lotions, all invincible in power, are presented to you.

But there is an ailment of a different sort commonly found among evangelicals whenever they gather for their church services. And none of the previously mentioned remedies will cure it.

The symptoms are recognizable. Here a man sits trying unsuccessfully to look interested. There a woman fingers her gloves. On one side of the auditorium a college student appears properly respectful, but inwardly he is wondering what the dining hall will serve for Sunday dinner.

The case study could go on, but the whole thing spells out the low-grade pain called *boredom*. People are just plain bored. Why?

First, a person may be in the company of the half-committed. This is that great mass of people attending evangelical churches who, through ignorance, poor teaching or presumption, have never sufficiently squared with God for Jesus Christ to become real to them. They hope that somehow respect for Jesus and singing a few hymns will mend the fence between them and the Almighty.

It never will. Having never totally committed their deep-in personal desires and plans to Jesus Christ as Lord and Master, they live in an evangelical limbo of neither peace nor pain. God is nice but not necessary for their happiness. Christ is useful and convenient. In this condition they sit through Spirit-anointed preaching and to them it is just so much orthodox mumbo jumbo.

The illuminating, saving and regenerating awareness of Jesus Christ starts when He is welcomed as Lord and Master and not a moment before.

Since the churchgoing two-timer wants nothing more than peaceful coexistence with Jesus Christ, he can

never know the rapturous joy of surrender to his God. He has given up nothing he really wanted. He has submitted nothing that he cannot take back, and the whole matter is placed on a "try God and return if not satisfied" basis.

The less-than-totally committed person revels in the pleasant promises of Scripture, but the calls to rugged cross-carrying and discipleship give him spiritual goose pimples.

What madness — what spiritual insanity! Rise up, O men of God — pastor and people, pulpit and pew. Proclaim in public sermon and private witness that Jesus is Lord and that "accepting Christ" means accepting Him as Lord. And this heaven-authenticated relationship has its say in every area of life — in money matters, friendships, recreation and business practices.

As a result of preaching Jesus to be Lord of all or not Lord at all some people may leave the church, but so will boredom. A sense of reality will grip us and we shall have a foundation in Jesus Christ upon which God, the Master Architect, can build. Tell God He can make any change in your life, and time, any place, in any way He wants. Tell Him this if you mean it, and mean it when you tell Him. He will come rushing in to fill the void that has not previously existed.

Another reason for boredom among evangelicals is the widespread teaching that one act of faith toward God pretty much exhausts what can be known of Him. It is not stated that way in so many words, but the eloquence of acts proves what we are really saying. When the first bright flames of conversion die down and the warmth has been used in witness or service, by and large there is no theology stressed to show the flagging saint that one gets to know God in order to get to know God better.

Instead of getting a diet of truth that will lead him into enriching fellowship with Jesus Christ, he is likely, especially if he is talented, to be rushed into Sunday school teaching, visitation or youth meetings or placed on a committee, all of which is needed. But by themselves these will only produce a lopsided and sincere churchman who is willing to work his head off for God while his heart tries

to survive on glorious memories of a past and genuine conversion.

We may as well seek to have a wonderful married life on the precious but bygone memories of our wedding ceremony.

Are you, a Christian, living in a great big lonely parenthesis? The past was glorious when Jesus Christ saved you and the future in heaven will be without comparison. But right now — well, right now you just hold on, rather grimly, and work.

There is work to do but there are two ways of doing it. We can work hard for Jesus as though He were a distant uncle — rich and kind, but distant nevertheless. Or we can be like Jacob, who worked seven years for Rachel and "they seemed unto him but a few days, for the love he had to her." Jacob's love was fed by the presence of Rachel.

People are bored with their Christian experience because they know so little of the presence of God. There are so many genuine, hard-working Christians who hunger for more of God Himself but do not know how to satisfy their desire. Jesus Christ knows this. He has sent the Holy Spirit to earth to create this very hunger. We do not need to fear Him for He is just like Jesus Christ. The Holy Spirit is the other Comforter — the "called-alongside One" who comes to make Jesus Christ real. Disregard all theology that would rob you of being filled with the Holy Spirit in a conscious, knowable act, for this is one of the reasons Jesus sent Him to earth.

How will this ever be? First, you must be convinced that the Saviour has purposed and ordained this experience for His people. If you are not so convinced, you will never be filled. If Dr. So-and-So's pamphlet is keeping you from peace on the matter of being filled with the Spirit, you will not come to faith.

Second, be convinced that you must be filled with the Spirit. There are scores of Christians around who seem to pass out tracts, attend church and make a missionary pledge without any definite experience of being filled. Is it necessary for you? Unless you are willing to break the barrier of indifference you will never be filled.

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Life and Human Values

THE PROBLEM OF ABORTION

Samuel M. Brubaker

NINE Brethren in Christ participated in a Conference on Life and Human Values, held at Chicago on October 5 and 6, 1973, sponsored by Mennonite Medical Association. This conference brought together a group of about 200 persons — clergy, health professionals, social workers, hospital administrators, and educators — from the MCC constituencies for discussion and exploration of the problem of abortion and related ethical issues. Brethren in Christ participants were Samuel M. Brubaker, Louis Cober, Ruth Dourte, Dorothy Gish, John Hawbaker, Jesse L. Heise, Donald L. Minter, Martin Schrag, and Leroy B. Walters, Jr.

Dr. Leroy B. Walters, Jr., presently working in bioethical research at Georgetown University, Washington, D. C., gave the keynote address. His paper was entitled, "Ethical Problems at the Boundaries of Life." In discussing several problems of bioethics, Dr. Walters did not give specific answers, but suggested three basic considerations which must be taken seriously by the Christian as he formulates his course of action with respect to abortion and related problems. The three axioms are: (1) human life should be respected and revered; (2) the weak and defenseless are especially to be protected; (3) physical health and life are relative, not absolute, goods. Any Christian solution to the abortion dilemma must be consistent with these three axioms.

Other papers given were, "The Religious Perspectives" by Ross T. Bender; "The Personal Aspects" by Helen Alderfer; "Social Implications" by Ted Koontz; "Institutional Responsibilities" by Marvin Ewert; and "Church Involvement" by Paul Erb.

As one might expect, such a conference, attended largely by persons affiliated with Mennonite groups, took a conservative and cautious attitude toward the abortion issue. Several themes were dominant, forming the major emphases of the conference.

1. There was strong theological emphasis, recognizing God as the Creator and Sustainer of Life, the benevolent Deity interested and involved in human affairs, who has revealed Himself to man in the person of Jesus Christ. This point being established, it follows that human life is a sacred trust from God. The Christian with his acceptance of this theological emphasis, cannot discard life lightly nor enjoy it selfishly.
2. The biologic emphasis stresses the facts of conception and embryologic development. From the moment of fertilization of the ovum, a new human life is begun. This new human has a unique genetic code, different from all others of the human race. This new tissue is not part of the mother's body, although it is totally dependent on her. Maternal and fetal blood do not mix — they may even be incompatible, with the mother's blood trying to destroy the infant's, as in RH incompatibility. In view of the biologic facts, popular assertions such as "the mother has a right to decide what happens to her body," or "the mother is free to discard the products of conception just as she

might discard tonsils or appendix" — such assertions are not biologically tenable, and do not properly apply to deliberations about what to do in a case of problem pregnancy. In a problem pregnancy we are dealing directly with two lives, not one; with fetal interests as well as maternal interests.

3. There was much discussion of sociological factors, both societal and personal. What relationship in our society exists between what is legal and what is morally right? What about the problem of maldistribution of the world's resources with a privileged few consuming the world's food and resources out of proportion to its share of the total population? What about the prospects of total overpopulation? What about the realistic prospects for the child who is not wanted but is borne anyway? What about the needs of a mother who is forced by society in general or by her close associates to carry an unwanted pregnancy? Why is not the father of the unwanted pregnancy held equally responsible? — the child is his as much as it is the mother's. Why is our society opting to leave the final decision about abortion to the mother alone? — she is the person least able to make an objective, rational judgment. Questions such as these do not have easy, clear-cut answers.
4. There was discussion of the problems facing church related or church sponsored institutions. There is increasing legal pressure from the society at large for abortions to be permitted in these hospitals. This is especially acute in areas where there are not other medical facilities available. Such legal actions can result in a court order to perform the procedure — such a decision was handed down in New Jersey in 1973. Persons who administer these hospitals need our understanding as they try to reconcile the pressures from the society at large with the preferences of their sponsoring constituencies.

The foregoing is a summary of the conference as this observer saw it. Other participants might well have outlined the emphases a bit differently. I would like to conclude by mentioning several problems facing those of us who wish to find Christian answers to the abortion issue. These problems were discussed at length in the conference.

1. Many of us are so adamant and over-bearing in carrying out our conservative convictions, that persons in need are immediately turned away by our attitudes. How can we hope to help a woman with a problem pregnancy if our cast-in-steel approach rejects her offhand before she has a chance to fully share her problem. Jesus' attitude toward the woman taken in adultery (St. John 8:3 to 11), should be an example to us.
2. Most of us seek quick relief from moral dilemmas. However, no matter how definite our convictions about abortion, we need to accept the fact that there will at times be cases falling within a gray zone where the solution is not obvious.

The writer, one of nine Brethren in Christ who attended the conference referred to in the article, resides with his family in Arcanum, Ohio, where he practices medicine.

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1874-1974

The Story of Puslinch

Leonard Chester

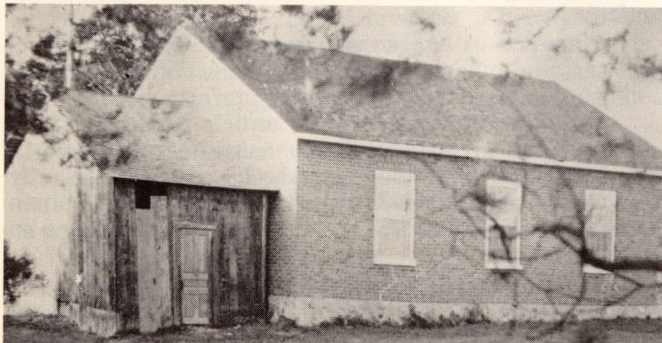
AN OBSCURE yet unique history lies behind one of the lesser known churches of the Canadian Conference — Puslinch. Located near Hespeler, Ontario, the brick meeting house was built in 1874. It is, to be sure, one of the oldest church houses in the brotherhood.

The history of the Puslinch Church begins with Nicholas Cober, Sr., who emigrated to the Markham area in Ontario from Somerset County, Pa., in 1795. He must have had contact with the Brethren in Christ of Heise Hill, for while living there he united with them, having been Lutheran in Pennsylvania. In 1833, Nicholas, Sr. and each of two of his sons, Jacob and Nicholas, Jr. received from the government 200 acre grants of land in Puslinch Township, Wellington County. One of Nicholas Cober, Sr.'s daughters married Neils P. Holm, who at thirty-five years of age, in 1846, was ordained to the ministry of the River Brethren Church. A brother of Neils P. Holm became the second bishop of the Waterloo District — Peter Holm.

The Puslinch Church is known as the "Union" Church by older residents in the immediate community. The building was constructed in 1874 through the cooperation of four denominational groups — the Mennonite Brethren in Christ (now the Missionary Church), the German Baptists, the Old Mennonites and the Brethren in Christ (Tunkers). The total cost for the land, the deed, all the construction materials and labor was \$602.81! The men of the community who were active in the inception of the "Union" Church were also paid for their labor (87½¢ per day).

Half of the one acre of land was donated by Jacob Cober, son of Nicholas, Sr., who set three stipulations on the use of the land. One of them was that "whenever hereafter a church is erected on said land, such church shall be for the use and benefit of all denominations, under such rules and regulations as the said trustees or their successors in office may . . . make, and that the said cemetery shall likewise be for the use and benefit of all denominations." (This is from the original hand-written Minute Books, still extant.)

The writer is Director of Christian Education, Sherkston Brethren in Christ Church.



The original church built in 1874 for a cost of \$602.81.

The members of the community on March 19, 1868, decided that "the Denomination that does the most towards erecting said building shall have the privilege of first appointing their meetings . . ." Later records show that this arrangement worked, with the Mennonite Brethren in Christ conducting both morning and evening services there every other Sunday. The Tunkers and the Old Mennonites took turns using the building on the remaining Sundays. The German Baptists used the building very little. Thus, it would seem that the Mennonite Brethren in Christ were the strongest group participating in the "Union" Church arrangement.

In the services, the men and the women sat separately. The Sunday morning services started at 10:00 a.m. and lasted two hours. Usually three hymns were lined and sung, the leader using a tuning fork. Apparently, English was the language used in preaching, as it was in all records viewed by the author. One preacher in the late 1890's is reportedly to have chewed tobacco while preaching! No collection or offering was received in the service — church expenses were met by private donations. Singing Schools were held in 1894 and 1896 in the building. The earliest Lovefeast which can be definitely cited was in 1901, as recalled by E. J. Swalm in his memoirs.

The corner lot where the church is located had been used as a cemetery even before it was purchased as such by the community. A daughter of the Rev. Neils P. Holm was buried there in July, 1867. The next burials were in April and September of 1869. It was used as the community burying ground until the late 1920's, the last burial dates being 1928 and 1930. There are fifty-six bodies buried there according to the original plan viewed by the author, although seventeen burials are not marked by tombstones. The cemetery has been restored in recent years. In August, 1969, the present church board and trustee board closed the cemetery to further burials.

Pannabecker was the most common Mennonite Brethren in Christ name in the early years.

The earliest Tunker names involved in the "Union" Church were Cober, Holm and Wildfong. The Cober descendants are well-known in the Canadian Brethren in

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The present facility showing the addition and renovation made in 1972.

Religious News

Jesuit in Rome Salutes Graham For "Great Good" Aiding Millions

Describing evangelist Billy Graham as "the man who won't go away," an American Roman Catholic theologian has saluted, with some qualifications, the famed preacher "for the great good he is surely doing to millions around the world."

In his dissertation turned book, "A Catholic Looks at Billy Graham," Father Charles W. Dullea, S. J., former president of the University of San Francisco and currently superior of the Pontifical Biblical Institute, Rome, said:

"On a scale unprecedented in the history of evangelism, through superb organization as well as skilled use of the modern mass media, with compelling eloquence, incandescent faith, and a sincerity which brings authority, Billy Graham, like the Bible, asks the fundamental questions and speaks to the heart and needs of man."

Divorce Rate Gaining On Marriages

Nearly two old marital unions are being terminated in the courts for every five new ones contracted at the altar, according to the National Center for Health Statistics.

In its latest report on births, marriages, divorces and deaths, there were 1,727,000 marriages in the U.S. and 678,000 divorces. This a ratio of one divorce for each 2.56 marriages.

The national divorce rate, expressed in number of divorces per year per 1,000 population, is continuing a long, steady rise, the report reveals. The rate was 3.4 in 1970, 3.6 in 1971, 4.0 in 1972 and 4.3 in 1973.

Energy Crisis Called New Opportunity for Church

The current energy crisis means greater opportunities for the local church, according to Wilbert B. Eichenberger, executive director of the Robert H. Schuller Institute for Successful Church Leadership.

"No longer will families take off for the mountains, the beach, or the desert for a long week end," he says. "Now it will be week-ends of opportunity to visit friends and places of interest all within a tankful drive home."

Witchcraft Interest Spurs New University Course

Beginning with the spring term, witchcraft will come to Temple University's College of Liberal Arts in the form of an anthropology course taught by Dr. Lucy Garretson.

"Popular interest in witchcraft is growing by leaps and bounds," said Dr. Garretson, "and there is evidently a great deal of interest on campus because the course was fully subscribed during the first week of registering."

"The image of the witch in America has changed drastically," she continued. "'WICCA' (witchcraft, to the uninitiated) has now become chic. It's the in thing. There are witches on TV. Bestsellers written by witches are on the bookstands, and movies about witches have done extraordinarily well."

"In a way, witchcraft has become respectable. The witch is no longer the ugly old hag of yore. Instead, she frequently looks and acts like a business woman and as often as not, she has a college degree."

The social acceptance of the witch is an American phenomenon, Dr. Garretson stated. In more traditional, non-Western societies, the folk belief in the evil powers of the witch persists to this day, and might even lead to the murder of some innocent old man or woman whose only crime is nonconformity or an unsociable character, she admitted.

The professor pointed out many instances in which witches are beneficial. Among them were the competent herb-healer, functionaries who work like psychiatrists and faith healers.

Vatican Stand on Jerusalem — A Matter of Interpretation

Contrary to reports in the American and Israeli press, the Vatican does not call for the "internationalization" of the city of Jerusalem, but asks a "special statute" for the city and its Holy Places, "internationally guaranteed."

To the casual reader, this might sound like "semantics," or like a "distinction without a difference," but not to veteran Vatican observers, who feel that the Holy See is not really concerned with the question on the governing administration of Jerusalem.

Record 15,000 Students At 10th I-V Convention

The five-day international missionary convention sponsored by Inter-Varsity Christian Fellowship opened in Urbana, Ill., Dec. 27 with a record registration of 15,000 students for the 10th triennial convention on the campus of the University of Illinois.

Speaking to the theme: "Jesus Christ — Lord of the Universe, Hope of the World," were Samuel Escobar, director of the Inter-Varsity movement in Canada; John R. W. Stott, rector of All Souls Church in London, and honorary chaplain to Her Majesty, the Queen of England; and John A. Alexander, president of Inter-Varsity. Other speakers included Edmund P. Clowney of Westminster Seminary, Philadelphia; Paul Little, assistant to the president of Inter-Varsity and associate professor at Trinity Seminary; J. Christy Wilson, a Presbyterian missionary to Afghanistan; Gregorio Landero of Colombia; Philip Teng, a Hong Kong pastor; and Samuel Moffett, Presbyterian missionary to Korea.

Elisabeth Elliot Leitch received a standing ovation following her delivery of an address titled, "The Place of Women in

What the Vatican is concerned with, these observers say, is the freedom of access to all the city's Holy Places and avoidance of the situation that existed prior to 1967 when Jordanian-held East Jerusalem, including the Old City, was inaccessible to Jews.

Quaker Committee Raps Award Of Nobel Prize to Kissinger

The awarding of the Nobel Peace Prize to Secretary of State Henry Kissinger for his role in the Vietnam cease-fire has drawn criticism from the American Friends Service Committee (AFSC), a 1947 recipient of the Prize.

The Quaker group charged that the 1973 Peace Prize "has been given to honor the end of a war that has not ended, to men whose power comes not from their humanitarianism or their witness to the sanctity of life, but rather from their nations' capacity to kill and destroy."

Le Duc Tho of North Vietnam, with whom Dr. Kissinger was to share the award, declined to accept, at least until peace in Vietnam is established, the Quakers said.

"Mr. Kissinger may yet, if he wills it, help bring peace to Vietnam," the Quaker statement said. Without his initiatives, "the war and suffering will continue as they have continued since the January 'cease-fire.' This we know first-hand because the maimed and the dying still pour into our Quaker medical center in Quang Ngai in undiminished numbers."

The AFSC said "what is called for now in Vietnam is peace that is peace, and not war in the name of peace. Henry Kissinger can now begin to help achieve it. To do so would be a far greater honor than receiving a prize for negotiations that have failed to bring peace."

World Missions." Her brother, David Howard, served as director of the triennial meeting.

Among the exhibitors scattered throughout the Armory was the popular Intercristo, which matched students by computer with different options among mission boards and schools according to information contained on pre-registration forms. As the delegates arrived, Intercristo directed each to the mission or training institution offering the opportunities sought.

California had the largest delegation with 1,288. The host state, Illinois, was next with 1,283, followed by Missouri, Pennsylvania, New York, Minnesota, and Wisconsin. Chartered facilities during the energy crisis were undependable, leaving most students to find their own transportation.

On Dec. 26, a bus carrying I-V staff members skidded and overturned on a rain-slick road 15 miles south of O'Hare Airport, killing William Scadding of Toronto and Sue McClure from Bethlehem, Pa., and injuring others.

The convention concluded at the close of the year with Communion led by Missionary Samuel Moffett.

Missions

CHURCH GROWTH

Harvey Sider

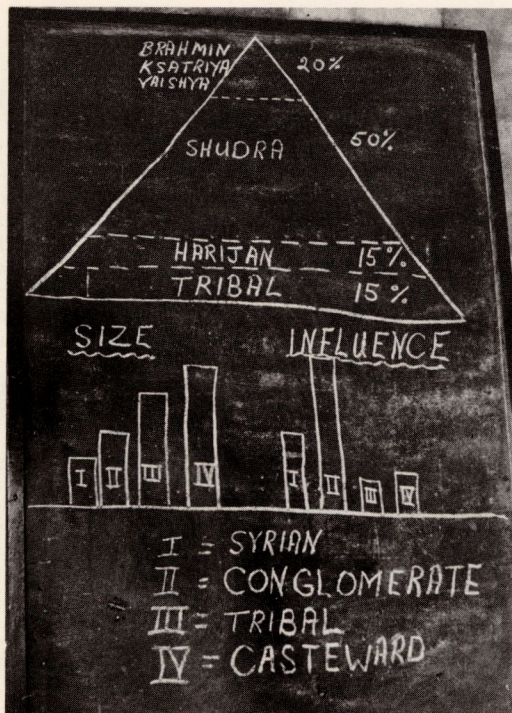
ACCORDING to the 1972 India Census for Purnea District, Bihar, the Christian population increased by 896.74% during the past decade. How did this fantastic growth occur? Can this continue or even further accelerate? If so, how and why?

About 20 leaders from every area of the Brethren in Christ Church in India gathered at Banmankhi the first weekend of November 1973. Special concern was to try to understand the open doors and receptivity of India today, especially among the 80% of the people who can be considered "depressed peoples" — 50% *Sudra*, 15% tribals and 15% *harijan*).

Rev. Vern Middleton of the Yoetmal Seminary served as our chief resource person. He has studied at Fuller School of Missions and has travelled widely throughout India, especially among tribal people. His teaching is greatly enriched by his practical experience.

Sociological, cultural and religious factors resulting in extensive church growth — especially among the animists of India — were explored. Alongside this was placed the appeal of the Gospel. Both Old and New Testaments were brought to focus on "Christo-paganism." Through studies and discussion most of us gained insights which can benefit the future development of the church.

In Purnea, much of the 896.74% increase in the Christian community over the past ten years has been due to the spreading witness of the Brethren in Christ Santal and Uraon churches. Praise God! He is at work in India today!



A chart by Vern Middleton shows in the top figure the sociological structure of Indian peoples. Below is depicted the relative size and influence of the "four types" of churches in India.



A group picture of the church leaders attending the November Seminar on Church Growth.

The speakers at the Seminar: (from left) Hem Paul, Harvey Sider, Desmond Tulley, Vern Middleton, Surendra Rai. Desmond gave a five-day study of McGavran's book "Understanding Church Growth," Surendra led four days in Bible Study, and Hem had four periods of "inspiration and challenge." Harvey was in charge of one period of inspiration and led in one Bible Study.



Recently I Became A

... located at the foot of Shamba Mountain. As I sit at the breakfast table, the eastern sun shines on the village in such a way that it becomes visible. Later in the day you can't see the huts, which are the color of the surrounding ground. Seeing that village every day made me want to reach it. Since I now have a friend living here at Wanezi who likes to travel about and contact people as much as I do, we decided to make a trip to the village on Sunday afternoon.

Loraine Buckwalter, two girls who work at the hospital and I went on bikes to the village. We had to travel about six miles over a very narrow foot path that meandered among thorn bushes, under fences and through a very rocky river bed — sometimes riding, sometimes pushing the bikes, and at one place losing the path completely. The sun was hot and we grew very thirsty. It was good we had the plastic bottle of water (which I almost discouraged Loraine from taking).

We travelled for nearly two hours to reach the village, which was big for this area — about ten pole and mud huts

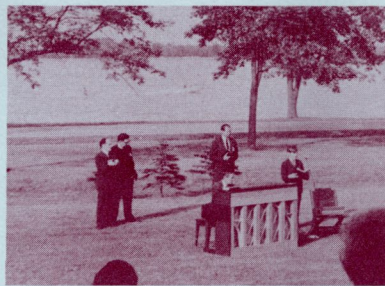
for a great spiritual experience...

attend the Brethren in Christ General Conference

DATES: Saturday, June 29,
through Thursday,
July 4, 1974

PLACE: Niagara Christian
College, Fort Erie,
Ontario

Some scenes from the 1968
General Conference at NCC.



All persons attending
General Conference will need to:

- Report lodging plans or requests by *May 15*
- Report transportation plans or requests by *June 15*
- Note the change of policy on meal and lodging charges.

Full information and forms in the January 25 issue of the *Evangelical Visitor*. For extra forms, write to Evangel Press, Nappanee, Indiana 46550.

**General Conference —
a great family experience**



General Conference Convention Committee

To All Persons Who Plan to Attend the 1974 General Conference:

Even though our brotherhood is now in a biennial General Conference cycle, that extra year has slipped rapidly by. The time is already here for us to be laying plans for this year's convocation on the campus of Niagara Christian College, Fort Erie, Ontario, from Saturday, June 29, through Thursday, July 4.

The Minutes of the 1972 General Conference list the various changes resulting from the move to a biennial conference and other considerations. You will find it helpful to review Pages 22-29 of the Minutes. Some of those matters are brought to your attention below. Please read them carefully.

1. Responsibility for provision of meals and lodging for people attending each General Conference has been placed in the hands of a special committee named the "General Conference Convention Committee." Hence the heading at the top of this page. This committee, appointed by the Board of Directors, is carrying out provisions originally recommended by the Board of Administration and then approved by the General Conference.
2. One change which will affect many people is that *all persons attending General Conference, including conference members, pastors, missionaries, quiz teams, etc., will need to pay for meals.* The first meal will be served at noon on Friday, and the rates for the 1974 General Conference will be as follows:
Breakfast: Adults—\$1.00; Children under 13—75c
Other Meals: Adults—\$1.85; Children under 13—\$1.00
(Meals will also be available at the lunch counter.)
Agencies and congregations will need to keep the above in mind when covering the expenses of delegates, guest speakers, and other representatives to the conference.
3. *All persons attending General Conference will also need to pay for lodging.* And again, agencies and congregations should note this in relation to the expenses of delegates, guest speakers, and other representatives.

Now here is an item of utmost importance. To assure your comfort at the coming General Conference, you should submit *early* and *full* information on who will be coming to Conference. This will include lodging and transportation arrangements which you either make for yourself, or request us to make for you. Full information follows.

Every person attending the 1974 General Conference will need to complete both the lodging and transportation forms. Because the time of the Conference includes both a Canadian and an American holiday weekend, public facilities will be booked two to six months in advance. Getting your reservation in early cannot be over-emphasized!

The deadline for reservations handled by the Lodging Committee is *May 15, 1974*. However, you are urged to send in your reservation requests long before that. *We cannot assure lodging* for those who request is after this date.

The next two pages include complete information regarding lodging and transportation, with forms to be filled out.

1. "Individual or Group Request for Lodging" (Should be filled out and sent in by *May 15*).
2. "Individual or Group Request for Transportation" (Should be completed and sent in by *June 15*).

Do these urgent requests sound un-Brethren in Christ to you? We hope not. Please be assured that many people are working hard to make your stay at General Conference a pleasant experience. Your cooperation will help the host group, our Canadian brothers and sisters, reach the goals set in our behalf.

Yours in Christian Hospitality,
Paul Hostetler, Convention Director
General Conference Convention Committee

P.S. If you need extra lodging or transportation forms, write to Evangel Press, Nappanee, Indiana 46550.

INDIVIDUAL OR GROUP REQUEST FOR LODGING
General Conference of 1974

If you plan to attend General Conference at Niagara Christian College, **please fill in this form regardless of where you plan to stay or with whom.** Return it to the address below by May 15.

PRINT your name and address: _____

How many will be in your group? Men _____ Women _____

Please PRINT names, and if not adults, include their ages:

Date of expected arrival _____ Expected departure _____

(Lodging will be available from Friday through Wednesday.)

Are you arranging for your own lodging? Yes _____ No _____

If in a motel or public campsite, PRINT its name and address:

If with a private party, PRINT name and address below:

Would you like to have us arrange your lodging? Yes _____ No _____

If so, list your *first* and *second* choices below.

CONTINUED ON NEXT PAGE

.....

INDIVIDUAL OR GROUP REQUEST FOR TRANSPORTATION
General Conference of 1974

The energy crisis is very much with us. It may be necessary for more people to use public transportation this year. To protect yourself from disappointment, you will want to make your reservations with public carriers early.

If you plan to attend General Conference at Niagara Christian College, please fill in this form **regardless of how you plan to travel.** Return it to the address below by **June 15.**

PRINT your name and address: _____

How many will be in your group? Men _____ Women _____

Please PRINT the names of all persons in your group.

If coming by automobile, please PRINT in the following:

Date and estimated time of arrival _____

Date and estimated time of return home _____

If you are coming by air, please PRINT in the following:

Airport of Arrival _____

Departure Date _____ Time _____

Arrival Date _____ Time _____

Carrier _____ Flight Number _____

CONTINUED ON NEXT PAGE

- ☐ Rooms for two to four on campus, \$3.50 per person (very limited number)
- ☐ Dormitory type rooms on campus, \$2.50 per person
- ☐ Lodging in nearby churches, \$2.50 per person
- ☐ Lodging in area homes, \$2.00 for adults, \$1.00 for children under 13

(The above rates include linens, pillows and blankets.)

- ☐ A campsite on the campus, for tents, tent trailers, and self-contained trailers (no services), \$2.00
- ☐ A campsite on the campus for trailers requiring electric hook-up, with water at central points, \$3.00

(Sorry, nearby public campsites do NOT take reservations.)

(All room, campsite, and motel rates quoted above are on a per-day basis.)

- ☐ Motel room (air conditioned) which the committee will arrange for you:

- ☐ I will form my own motel room "group." The number in my group will be _____. A \$20.00 deposit must accompany this request. Make out check to General Conference Entertaining Committee.

- ☐ You may assign me to a motel room "group" as necessary. A \$10.00 deposit must accompany this request. Make out check to General Conference Entertaining Committee.

MOTEL RATES

Two in a room:	\$20.00
Three in a room:	\$23.00
Four in a room:	\$26.00

Are any of your group members of General Conference Boards? Yes _____ No _____

If yes, which board? _____ Name of Board Member _____

NOTE: All persons attending this General Conference will need to pay the above fees to the Lodging Committee upon arrival (or balance of motel charge). Keep in mind that facilities for families staying together on the campus are very limited (camping an exception). **We cannot assure lodging for those who request it after May 15, 1974.** Please make your reservation early to avoid disappointment.

PLEASE COMPLETE ALL DETAILS, CUT OFF ON DOTTED LINE, AND RETURN THIS PART TO THE ADDRESS BELOW BY MAY 15, 1974:

General Conference Entertaining Committee
Niagara Christian College
Fort Erie, Ontario, Canada

Do you want someone to meet you? Yes _____ No _____

Airport of Departure _____

Do you want someone to take you to the airport? Yes _____ No _____

If you are coming by train or bus, please PRINT the following:

Coming by Train _____ Bus _____

Station of Arrival _____

Date of Arrival _____ Time _____

Do you want someone to meet you? Yes _____ No _____

Departure Date _____ Time _____

Do you want someone to take you to the station? Yes _____ No _____

Transportation Charges:

To or from Buffalo Airport, Train Station, or Bus Station — \$6.00 per trip.

To or from Fort Erie Bus Station — \$2.00 per trip.

(Please pay your driver upon arrival at your destination. Where there is more than one passenger, the trip expense can be divided.)

PLEASE COMPLETE ALL DETAILS, CUT OFF ON DOTTED LINE, AND RETURN THIS PART TO THE ADDRESS BELOW BY JUNE 15, 1974:

General Conference Entertaining Committee
Niagara Christian College
Fort Erie, Ontario, Canada

Two Legs for Volunteers

Raymond Martin

WHY are you a volunteer? All VSers are asked that question. It's on the VS application form. Pastors and VS leaders sometimes ask it. Anyone who asks another person that question may have several good reasons for asking, but the question becomes much more important and you go deeper to find the answer when you ask *yourself* the question. It's a question you don't ask only once. It's a process of reflection in which the answers keep changing.

Usually we say that we volunteer for service because of community and world needs. We believe there are things we can do and a message we can share which will speak to people's needs. That is OK but it can't stand alone. It has only one "leg"; it's a half-truth. The other half of the truth lies deep within the volunteer and it's the half we are less inclined to look at. I believe that recognizing both motivational "legs" — your personal needs and the needs of another — are essential in the voluntary helping of others.

Are there personal needs which I may satisfy by volunteering to help others? If I admit that is true, doesn't my service become an expression of selfishness? We shouldn't shy away from these questions even though we feel we must answer with a "yes." I want to suggest that we will be less selfish if we recognize our personal needs. If we deny that the existence of personal need propels us into involvement with others, we make our "service" worthless and unreal. If we know ourselves and recognize our needs, as well as the needs of others, we can walk beside others because we have two "legs." Would any person really want to walk with only one leg when he has two available? I doubt it. Not only would his own progress be slow, but he would hold back others with whom he walks.

Recognizing both "legs" of volunteer motivation requires courage and humility, but its result is a true respect

for others. Facing one's self and one's own needs may require more courage than anything else in life. Yet it's essential to living with and for others. It's both a first essential and a continuing process. Often we have been taught to push down or disregard feelings of personal need. We wrongly suppose that self-denial means thinking always of others and seldom or never about ourselves. I believe that being sensitive to our own deepest needs will increase rather than decrease our sensitivity to others.

We must, of course, distinguish between our basic needs and the many, many wants we often feel today. Living in a culture which is oriented toward the getting of gadgets designed to make life effortless, we can spend all of our energy on selfish wants and nothing on others or our own basic needs. Putting a high priority on personal wants may be selfish. Putting a high priority on personal needs is being human.

The most basic task we have as individuals is to hold ourselves together as a person. This is true, not because self is the number one aim in life, but because *through* the self is the only way we can live and be helpful to others. Human need — both mine and that of another — is a great gift from God. Sensing both of these sides of human need allows me to know both myself and another and in the process God reveals who He is.

Reprinted from *The Volunteer*, Eastern Mennonite Board of Missions and Charities. Used by permission.

The Year of the Mosquito

Just today when I was sweeping in the South Ward, from under every bed there came at least 20 or 30 mosquitos. Multiply that by 16 beds per ward and one can understand why our patients are complaining about mosquitos.

I examined one six-month-old infant this morning and told his mother that he looked like he had early chicken pox, encouraging her to admit her baby to the hospital. She laughed at me and told me it was just mosquito bites! She had come to the hospital in the night with her sister who was in labor, and was now asking for medicine for her own mosquito bites too. Please pray for us, that the Ministry of Health will be able (and willing) to grant us funds for window and door screens. It is most difficult to combat malaria when the mosquito rules us.

... I do covet your prayers. I am sure that even as I am fighting spiritual battles, you are also besieged by our enemy. But I am asking that some of you would sacrifice your time to become soldiers of intercession — for our staff; for the physical needs of upgrading the hospital; for war against the spirits which so thoroughly pervade our environment that we can sense physically their resistance as we preach and minister; and for our friends in villages near the hospital who want forgiveness and the freedom in Jesus.

—Ann McEwen
Sikalongo Mission Hospital,
Zambia

Ware of a Village . . .

plus five grain bins (not too many for the crowd of children we found). We asked Mr. Ndlovu how many people lived in his village and his answer was, "About thirty."

Ndlovu's family has not attended worship services since 1969 when the Bible School students discontinued holding services at a little roughly-built church called Shamba Block.

Loraine served as the speaker in the prayers we conducted in the village. I stumbled through a prayer in Ndebele and we sang choruses and hymns with the family. We were thrilled with the contact we had with this family and they seemed grateful for the visit. We had taken some spinach along for them, thinking this would be a neighborly act. (Usually the villagers want to bestow gifts on the visitor.)

We came back from the afternoon's trip dog-tired, but not too exhausted to bathe, eat supper, and go to Young People's Meeting for an enjoyable evening of songs.

—Anna Graybill
Wanezi Mission, Rhodesia

Banmankhi, India

"When Will the New Hospital Open?"

OVER AND OVER again we were asked this question by the church and the community. Finally, November 5 arrived, and the Madhipura Christian Hospital's health center at Banmankhi was ready for its first patient. And within the first month, 308 people had received treatment at the "Christian Dispensary."

The growing tribal church in North Bihar had long desired a local medical center. A trip to far-off Madhipura often took three days for most of these poor people. However, considering the size of the basic plant at Madhipura, it did not seem feasible to transplant the total hospital to the tribal area of the church.

Thus it was decided in 1970 to provide some medical facility for the Santal and Uraon churches in connection with the Madhipura Hospital. Land and one dwelling were already available at the Banmankhi Mission site, so only a small outpatient department was needed for treatment.

The need was made known to the Junior Prayer Band in North America, which gladly raised over \$2,600. This was enough to build a new brick building and provide the basic support for the staff for the first two years. After the first two years, it is hoped that the clinic can be self-supporting.

A Santal nurse and her husband responded to the staffing need. They are joined each Friday by one of the doctors from Madhipura, who comes on the morning train and returns home by the night train — a long day, from 6:30 a.m. to 10:00 p.m.

One of the main objectives of the Indian government is to establish many such health sub-centers. It is likewise a high priority of the Christian hospitals. Of the numerous hospitals operating under the Emmanuel Hospital Association, this clinic at Banmankhi is the first sub-center. [Madhipura Christian Hospital has been affiliated with EHA



THE SIGN READS:

Christian Dispensary
Banmankhi (Purnea)

Madhipura Christian Hospital Sub-Center

Time: 8 a.m. - 12 noon

2 p.m. - 5 p.m.

From left: Dr. Rao, from Madhipura; nurse Phulmeini and her husband Saimon.

since 1973]. Recently the regional chairman of EHA was here and expressed great delight with the complete program.

The community and the church are showing their appreciation to the Junior Prayer Band for their gift by coming, on foot, by cycle, in ox carts. We are very grateful to the Junior Prayer Band for making possible the "Christian Dispensary."

—Harvey Sider

Leeolar Brought the Hat to Me . . .

. . . to see if it was the right size. She was a member of the Handwork Club at Macha Secondary, and I had asked her to crocheted a hat for me like the girls had made for themselves. Now she wanted to see if it fit before adding the final rows.

It being a bit too tight, she readily agreed to undo the last rows and enlarge it a little.

Some weeks passed before she brought the finished product, a pretty, fluffy white cap. I had supplied the wool (yarn) but she had supplied the know-how. I was very grateful — not so much because I desperately needed a new hat, but because Leeolar had made it.

I wanted to thank her in some special way, but the Homecraft teacher did not think it wise to try to "pay" for it in terms of money. But she agreed that a little gift would be appropriate. So, a few days later, I handed Leeolar an envelope with a thank you note, a hanky and a bar of soap.

As she received it, she tilted her head a bit to one side and said, "Oh, Miss Miller, you weren't supposed to give me anything."

A day or so later, she handed me this letter:

Dear Miss Miller,

I thank God who have given me this short good time.

Yesterday I was the happiest girl here at Macha girls Secondary School, when I received the gift which you gave me.

But Miss Miller, you were not even supposed to reward me, because the knowledge which I always gain from you every day is enough. And when I came here at Macha, I was not a Christian but you taught me how to become a Christian which is the most important thing in the world.

Here is a verse for you to read, First Corinthians, Chapter 13. Thank you very much.

Your student,
Leeolar

The experience was clearly "worth the wool."

—Edith Miller

Macha Secondary School, Zambia

Mission Memos

Samuel and Ruth Minter started the new year by moving from Camp Brookhaven to the new camp location in the Catskills. Their address is: Mr. and Mrs. Samuel F. Minter, Route 1, Box 361, Wurtsboro, N.Y. 12790.

Robert Mann, Merle Brubaker and Earl Musser represented Brethren in Christ Missions at the recent Urbana Missions Conference in Illinois, Dec. 27-31.

Allen and Leoda Buckwalter, according to projected schedules, left January 10 for India, where they resume responsibilities with Far East Broadcasting Associates in New Delhi.

Marlin and Ruth Zook and family plan to leave from Los Angeles on January 31 for their missionary assignments in Japan.

Graybill Brubaker, on furlough from Rhodesia, has taken a refresher course for ministers at the Western Evangelical Seminary in Portland, Oregon.

Evangelical Visitor

THE STORY OF PUSLINCH

from page six

Christ Church, but Holm and Wildfong are unfamiliar names to current Canadian Brethren in Christ. Bishop Peter Holm and Bishop John Wildfong were two of the five resident bishops of the Waterloo District, and both came from the Puslinch section. Upon the death of Bishop Wildfong in 1912, his son Nathaniel was elected as the resident minister, and is listed in the General Conference Directory until 1927, although he did not die at that time.

Sunday school was begun about 1890 in the church by the Mennonite Brethren in Christ. It is unknown whether the Tunkers had anything to do with this effort or not. However, this effort was not successful in the establishing of a Sunday school. Sunday school was begun by the Puslinch Tunkers in December, 1912, with a son of Bishop Wildfong (deceased six months) as the superintendent. This continued until the church was closed sometime during the 1920's.

The General Conference of 1886 was held at the home of John Wildfong, May 19-21. The Joint Council for Canada was held in the "Union" Church September 11, 1902, when Wildfong was Bishop of the Waterloo District. Thus, the Puslinch Tunkers were not unknown in the early years. Wildfong was named to a General Conference Committee in 1890.

In 1899, the Old Mennonites made no financial contributions to the "Union" Church, and there is no further mention of them in the records. The German Baptist sector of the arrangement was mentioned in 1903, but is lost in the account thereafter.

Between 1896 and 1900, the Mennonite Brethren in Christ people diminished in their support of the "Union" Church, both numerically and financially. The most probable reason for this is that in 1898, they began a new church work in Hespeler, three miles from the Church, where they built a church in 1902. After 1900, the records indicate that the Mennonite Brethren in Christ were no longer involved in the "Union" Church.

Thus, by 1905, it seems that the "Union" Church was no longer a "Union." Incidentally, 1906 was the first year that "Brethren in Christ" is found in any of the original records, with reference to the River Brethren or Tunkers.

During 1905, 1906 and 1908, the Brethren in Christ had the use of the Union Church every other Sunday. This is indicated by three printed and extant annual "Calendars for the River Brethren Church," in which the services were alternated weekly between the Rosebank and Puslinch groups. It is unknown whether the church was used the other Sundays at that time. From 1913 on, services were conducted every Sunday in the Union Church by the Brethren in Christ.

Neither an exact date nor exact reasons can be determined why the Union Church was closed in the 1920's. It appears from written records and verbal reports that the church closed sometime from January 1922 to the fall of 1924. As late as 1933 a business meeting was held in the Union Church, conducted by the aforementioned Nathaniel Wildfong. Contributory factors in the closing of the church are as follows:

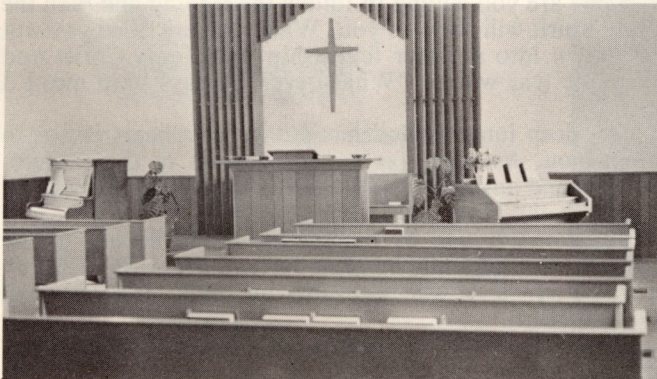
- * The strongest element, the Mennonite Brethren in Christ, had withdrawn.
- * The German Baptists and the Old Mennonites had moved from the area.
- * The conservatism of Waterloo District Brethren in Christ leaders caused losses which were never recovered. (It is interesting to note that Rosebank was almost forced to the same plight as the Union Church, and at the same time.)
- * The Brethren in Christ youth of the congregation married outside the district, and outside the Brethren in Christ Church, thus reducing the possibility of renewing the church with young families.
- * Brethren in Christ members of the congregation moved out of the community.
- * The resident leadership lacked the aggressiveness of spirit needed to recover this dwindling congregation.
- * Some of the leaders of the Sunday school were unstable and backslid.

The church remained closed for approximately thirty years, except for a brief period in the forties when a Lutheran minister held some services there.

In the Spring Council of the Rosebank Church in 1951, it was moved that the brethren there "investigate the possibility of opening a work at the Union Church." Rosebank did open a work there in 1954 in the form of a Summer Bible School, with an average attendance of 45. A Sunday school work was continued from that time. Edgar Heise was principally responsible for maintaining the work in the early years.

Since the Union Church had been left unboarded from its last use (?), it had fallen into a bad condition. The Rev. Percy W. Cassel, the Rosebank pastor at that time, said that there was not a full pane of glass anywhere, that they shingled the north half of the roof, and that they removed the debris (glass, stones, dirt, etc.) with shovels. During 1956, the deed for the Puslinch property was granted to three members of the Rosebank congregation; thus, the

to page fourteen



An interior view of the sanctuary.



A light and cheery classroom provided in the renovation.

New Feature in Bible Quizzing

The Board of Christian Education has decided to send the winning General Conference Bible Quiz team to an Interdenominational Quiz Tournament. Quiz teams from many denominations will participate in this tournament to be held at Grace College, Winona Lake, Indiana, August 23-25, 1974.

The Brethren in Christ General Conference winning team will be determined at the finals to be held at General Conference, June 29-July 4 at Niagara Christian College, Fort Erie, Ontario.

The book for study in the 1974 Bible Quiz program is Acts. For more information on Bible Quizzing write to the General Conference Quizmaster: Rev. Roger Witter, Route #2, Chambersburg, Penna. 17201.

Family Conference -- Sherkston

The Sherkston, Ontario, congregation featured a Family Life Conference, Nov. 24-25.

Dr. Howard Landis of Messiah College led two workshops: "The Empty Nest," relating to the needs of couples whose children have left the home; and, "Achieving Independence — Parent / Youth Conflicts." In addition, he spoke to a general session under the topic, "Family Mental Health Guidelines." Dr. Landis stressed that family members must share *experiences*, and that most of us need to learn how to enjoy sheer play. If we learn to please ourselves, then we will be genuinely happy, and can please others in openness. This was related to Jesus' statement about loving others as ourselves — but, first, we must love and accept ourselves!

Bishop Roy Sider spoke to a united session on a biblical perspective on the family: Does the Bible *describe* what families were like at that time, or does it *prescribe* how families should be for all time? He titled his message, "The Mystery of Marriage." Bishop Sider also led a workshop under the title, "1953-1973? Which styles are right?" This workshop was well attended by both old and young!

Other workshop leaders were Mildred Nigh — her topic, "Keys to Child Development;" C. H. and Cora Sider — their topic, "Family Worship Experiences;" Ella Anthes — her topic, "The Family and its Literature."

Pastors Robert Rolston and Leonard Chester also participated, giving resumes of two papers on Divorce and Remarriage (prepared under Board of Administration auspices). The ensuing dialogue was open and frank as people wrestled with the issue of defining what exactly is the "sin" in the breakdown of marriage. Pastor Chester spoke to the Adult Sunday School department on the topic, "The Family and Finances," indicating the need to clarify the values of the family in order to reduce conflicts over money, which should be the means to the end of realizing the achievement of the values. Pastor Rolston's morning sermon was family-centered.

The concluding session was a "Family Festival." In this evening fellowship hour, several family units shared in devotions, song, and testimony. The climax of the service was the coming of family units to the altar to share in a

husband-led family communion experience, with the head of the home symbolically breaking the bread and serving the cup.

Special features of the conference were: an exchange of favorite family recipes in a 23-page booklet, and a display of hobbies, arts, crafts and needlework by individuals and families in the congregation.

—Leonard Chester
Associate Pastor

Mount Pleasant Happenings

On October 24 the Sunday School of the Mt. Pleasant Church, Mount Joy, Penna., held an Appreciation Dinner for all teachers and assistants, board and committee members, and their spouses. About twenty-nine attended this covered-dish meal. The purpose of this dinner-meeting was to kick off the Forward Enlargement Campaign in November and especially to honor some of the teachers who have given many years of service to the Mt. Pleasant Sunday School.

Certificates of Appreciation were given to Mrs. Graybill (Cecelia) Wolgemuth, Brother Menno Brubaker, and Brother Earl Martin, Sr., for at least 50 years of service either as an officer, teacher, or assistant. Certificates for at least 25 years of service were given to Rev. C. H. Moyer and Rev. Graybill Wolgemuth. Each of the five honored teachers shared some of the meaningful experiences they remembered from their years of service.

On December 7-9 the Christ's Crusaders sponsored a Winter Youth retreat at Camp Yoliwja in the Doubling Gap Center near Newville. About 55 from Crossroads, Speedwell Heights, and Mt. Pleasant attended. Indoor and outdoor recreation took place during the day. A film and devotional talks by Rev. James Leshner and Rev. Harry Bert were held in the mornings and evenings. Lee Buckwalter, the youth advisor at Mt. Pleasant, and Vince Books, a student at Messiah College, spoke in the Sunday School and worship periods on Sunday morning.

HO-HUM CHRISTIANITY

from page four

Third, you must be filled for Christ's glory and not your own. If you are coming at this matter to keep from losing face because your attendance is down in your Sunday school class or to get a name among the brethren, you will never be filled with the Holy Spirit. The Spirit comes to exalt Jesus, not you or your church or denomination.

Now, are you willing to follow the leading and plan the Holy Spirit will show to you? When you are filled you will be drawn into a closer fellowship with Jesus Christ and your life text will be "Whatsoever He says unto me, I'll do."

The deep longing God has put in your heart is not to mock you. As surely as you can assent to these prerequisites and anything else He may show you, Jesus will fill you with the Holy Spirit.

Boredom? It will be burned up in the beauty of the Saviour. But infinitely more important, life with Christ on a whole new level will begin for you. Seek, and you shall find — Him.

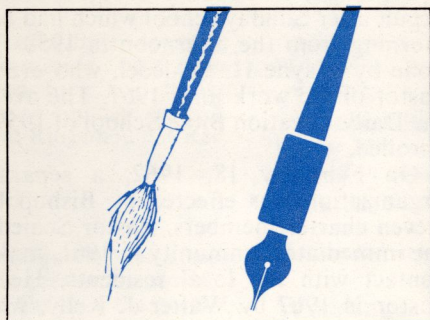
Being filled with the Spirit is not a luxury for just a few, it is a necessity for everyone.

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Evangelical Visitor

1974

CREATIVE ARTS CONTEST



The Board of Christian Education announces its second Creative Arts Contest for youth. Here is an opportunity to put all of those creative energies to good use. You don't have to be an accomplished artist to enter. Try your hand at creating your work of art. You can use any subject for your masterpiece. You might want to submit a project you did for school. Follow the guidelines for the contest and get your entries in before April 30, 1974. We hope you have fun!

awards

Awards will be given to first place winners at General Conference. Runners-up will receive honorable mention.

categories

1. Creative Writing
 - A. Poetry
 - B. Short story or essay (up to 1,500 words).
2. Photography (black and white).
3. Art Forms (painting, sculpture, cartoons, music, or any other medium).

guidelines

1. Anyone between the ages of 13 and 19 on April 30, 1974 is eligible to enter.
2. Submit as many entries as you wish.
3. Entries must be postmarked no later than April 30, 1974.
4. Submit each entry with a separate entry blank.
5. Winning entries will be printed in the Youth Page of the *Evangelical Visitor*.
6. The Youth Page reserves the right to reject any or all entries.
7. All entries become the property of the Youth Page. Entries will be returned only if you enclose a stamped, self-addressed envelope.
8. Mail entries to:

Creative Arts Contest
Box 127
Nappanee, Ind. 46550

entry blank

Evangelical Visitor—Youth Page Arts Contest

Name _____ Age _____

Address _____

Congregation _____

Title of Entry _____

Category _____

1974

THE PROBLEM OF ABORTION

from page five

3. We must do better at preventing problem pregnancies. Mrs. Ruth Dourte addressed the conference specifically with reference to this problem. In our homes and churches, we must help our children to understand love and its various expressions, and to accept sexuality and be in control of it, not driven by it. We need to exercise our abilities of procreation maturely and responsibly. We need to influence our communities positively so that healthy attitudes might prevail.
4. For all our claims that abortion is wrong, we are not prepared to provide practical alternatives for the woman faced with the problem pregnancy. How many of us would be willing to adopt a child not wanted by its natural mother who nonetheless carried the pregnancy to term at our behest? Who of us would be willing to provide a temporary home for a girl in trouble while she carries a pregnancy to term, delivers the child, and tries to recuperate emotionally and socially? Are we prepared to provide this kind of supportive ministries to persons of our own fellowship who might need them?
5. The problem presenting perhaps the greatest challenge has to do with the nature of our church fellowship. We often make pious claims to have a redemptive interest toward our communities, toward persons with problems. Problem pregnancies occur in all of our communities, yet seldom do these persons turn to our church fellowships in search of the help they need. Why is this? Could it be for the same reasons that we ourselves do not feel free to share problems with each other. The need for the church to become a loving, caring, sharing fellowship came into sharp focus at this conference on life and human values. One left the conference challenged that we need to learn and practice the meaning of "bear ye one another's burdens, and so fulfill the law of Christ." To the extent that this ideal is realized within the Christian Fellowship, we will be able to deal helpfully with the social problems of our time.

THE STORY OF PUSLINCH

from page eleven

Brethren in Christ again gained control and use of the property and building. At the Rosebank Council of March 1958, the average attendance in the Puslinch Sunday school was reported as 32. By December 1958, Puslinch was designated as an "auxiliary" church to Rosebank.

Beginning in January 1959, a preaching service was begun after Sunday school which had been changed to the morning from the afternoon in 1958. The preaching was done by Wayne H. Schiedel, who eventually became the pastor of the work until 1967. The average attendance of the Daily Vacation Bible School of 1959 was 130, with 140 enrolled.

On February 18, 1962, a separate congregational organization was effected by Bishop E. J. Swalm, with eleven charter members. Pastor Schiedel had moved into the immediate community in 1961, making possible closer contact with the local residents. He was succeeded as pastor in 1967 by Walter J. Kelly, who was followed in 1969 by Bert Sider. Since October 1972, Gerald Tyrrell serves the Puslinch congregation as pastor. Pastors Kelly, Sider and Tyrrell pursued ministerial training at Emmanuel Bible College, Kitchener, while serving the congregation.

In 1962, the church interior was remodelled, and made much more attractive. In 1967, the walls and ceiling were insulated and recovered, so that the church has an appealing, modern interior.

A building fund had been growing for several years. This became the "pad" from which the construction of Christian Education facilities was launched in 1971. The addition was dedicated in June 1972. It consists of a nursery, washrooms, four classrooms and a basement with kitchen. The seating arrangement of the church sanctuary was reversed end for end at the time of the addition.

Although there has been considerable change in the personnel of the congregation, there is a good core of stable young families now active in the ministry there. The congregation is in an ideal condition for growth, and numerical increases are noted in the Sunday school program.

Church News

MESSIAH COLLEGE

Poet to Visit

Roland Mathias, poet-lecturer from Wales, will visit campus February 21 and 22. Editor of *The Anglo-Welsh Review* since 1961, he read at the Edinburgh Festival in 1971, has published several books, and is a lay preacher in Wales. He will speak on Thursday evening in Kline Hall and will address the chapel sessions and meet a class on Friday.

Spiritual Life Week to Feature Michigan Pastor

Dr. Calvin Malefyt will speak during Spiritual Life Emphasis Week, February 3-6. A frequent speaker on college and university campuses, he began his college ministry at Park Street Church in Boston, where he served for twelve years. He received his Ph.D. from Harvard University

and founded the University Reformed Church on the campus of the University of Michigan at Ann Arbor, where he is still the pastor.

CONFERENCES

Allegheny

The Air Hill, Chambersburg, and Mt. Rock congregations held a "Year's End Service" on Sunday evening, Dec. 30, in the Chambersburg Church. Rev. Kirby N. Keller, pastor of the Devonshire Memorial United Brethren Church in Harrisburg, brought the message. The film, "The Return" was also shown. Pastors of the three churches are Rev. Roger Witter, Rev. Charles Rife, and Rev. Avery Musser.

The Mechanicsburg congregation presented the Robert Mann family with a food shower upon their return home from Africa. The Manns have spent twelve years as missionaries to Rhodesia. Brother and

Sister Mann brought words of greeting during the morning worship service on Sunday, Jan. 6. The pastor is Rev. Ralph Palmer.

The youth Crusader Class of the Mt. Rock congregation made health kits for MCC instead of exchanging Christmas gifts among themselves. Rev. Avery Musser is the pastor.

Atlantic

The Elizabethtown congregation held a farewell service for their pastor, Rev. Glenn Ginder and family, on Sunday evening, Dec. 30. The Ginders have moved to Upland, Calif. where Brother Ginder will serve as associate pastor. Rev. Earl Musser from the Missions office will serve as "pastor in charge" until Feb. 10 when Rev. B. E. Thuma will pastor Elizabethtown.

The Maytown congregation had a musical program on Sunday, Dec. 30. The Chet Long Family Singers presented the evening program. Rev. Earl E. Herr is the pastor.

Canadian

The **Houghton Community congregation** had a record attendance of 150 persons for the Christmas program which was held on Sunday evening, Dec. 23. The play, "Where God is Love is Found," was presented under the direction of Richard Williams. The pastor is Rev. John R. Sider.

Rev. and Mrs. Charles Byer, pastor of the Cheapside congregation, were guest singers at the Hymn Sing held in the **Ridgemount Church** on Sunday evening, Dec. 30. The pastor at Ridgemount is Rev. John W. Schock.

Central

The **Highland congregation** held a baptismal service for five persons on Sunday, Dec. 16. Rev. Louis Cober is the pastor.

On Sunday, Jan. 6, the **Lakeview Community congregation** held a dedication for their new church building. Speakers for the event were Bishop David Climenhaga and Richard Reilly. Special music was provided by the choir, a mixed quartet, and the Calvary Men Quartet. The pastor is Rev. Kenneth L. Royer, Jr.

Midwest

During the month of December, the **Mountain View congregation** held Sunday evening home fellowships so that they might learn to know and appreciate each other better. Rev. Samuel Hollingsworth is the pastor.

Pacific

The **Alta Loma congregation** held a progressive Christmas dinner on Friday, Dec. 14. Toys for the church nursery were brought instead of a gift exchange. The pastor is Rev. Keith Whitford.

Births

Bailey: Melissa Ann, born Nov. 2 to Mr. and Mrs. James Bailey, Skyline View congregation, Pa.

Besecker: Holly Jo, born Jan. 5 to Mr. and Mrs. Gary Besecker, Five Forks congregation, Pa.

Dissinger: Byron James, born Dec. 20 to Mr. and Mrs. Barry Dissinger, Skyline View congregation, Pa.

Garland: Gregry Keith, born to Mr. and Mrs. William Garland, New Guilford congregation, Pa.

Hock: Bevan, born Sept. 19 to Rev. and Mrs. Delmas Hock, Pleasant Valley congregation, Pa.

Hostetler: Lena Amber, born Dec. 17 to Mr. and Mrs. Albert Hostetler, Clarence Center congregation, N. Y.

Ketron: Lance Michael, born Dec. 11 to Mr. and Mrs. Doug Ketron, Fairview congregation, Ohio.

McGlaughlin: Holly Marie, born Dec. 29 to Mr. and Mrs. Dale L. McGlaughlin, Jr., Iron Springs congregation, Pa.

Miller: Vaughn Eric, born Dec. 17 to Mr. and Mrs. Tim Miller, Grantham congregation, Pa.

Saba: Justin Mark, born Dec. 24 to Mr. and Mrs. Constandy Saba, Beulah Chapel, Ohio.

Schlafman: Nathan Earl, born Dec. 14 to Mr. and Mrs. Gordon Schlafman, Highland congregation, Ohio.

Shaub: John Matthew, born to Mr. and Mrs. John Shaub, Elizabethtown congregation, Pa.

Williams: Benjamin Michael, born Dec. 19 to Mr. and Mrs. Mark Williams, Souderton congregation, Pa.

Wilson: Barbara Jean, born Dec. 27 to Mr. and Mrs. Richard Wilson, Mechanicsburg congregation, Pa.

Weddings

Burnheimer-Butterfus: Rita Ann Butterfus and Raymond L. Burnheimer, Dec. 28 in the New Guilford Church.

Fisher-Sechrist: Roxanne Elizabeth, daughter of Mr. and Mrs. Kenneth Sechrist, Red Lion, Pa., and Donald Gene, son of Mrs. Marie Ranegar, Camp Hill, and Clair Fisher, Dillsburg, Dec. 15 in the Messiah College Chapel with Rev. Glenn Crone officiating.

Gruba-Kenny: Betty Ann Kenny and Peter Thomas Gruba, Nov. 17 in the Ridgemount Church with Rev. John Schock officiating.

Haines-Fusick: Susan Diane, daughter of Mr. and Mrs. Thomas Fusick and Lt. Daryl L., son of Mr. and Mrs. Lester L. Haines, Troy, Ohio, Jan. 12 in the First Baptist Church, Kelowna, B. C.

Hoover-Shoff: Carol Shoff, and Steven Hoover, Dec. 15 in the Abilene Church.

Rickman-Williams: Martha Williams, and Rev. W. Edward Rickman, Abilene, Kans., Dec. 8 in Oskaloosa, Iowa.

Rinard-Mellott: Darlene, daughter of Mr. and Mrs. Ken Mellott and Eric Rinard, Everett, Pa., Nov. 3 in the Everett Trinity United Church of Christ with Rev. Arthur Barrett officiating.

Sechrist-Delbaugh: Cherie Suzanne, daughter of Mr. and Mrs. Orville Delbaugh, Dallastown, Pa., and Wayne Thomas, son of Mr. and Mrs. Rodger Sechrist, Red Lion, Pa., Dec. 22 in the Pleasant View Church with Rev. Harold E. Bowers officiating.

Simmons-Book: Priscilla, daughter of Rev. and Mrs. Alvin Book, New York and Mark, son of Mr. and Mrs. Paul Simmons, Mechanicsburg, Pa., Dec. 22 in the Grantham Church.

Obituaries

Brechbill: Mrs. Jennie M. Brechbill, born Jan. 23, 1887, near Mansfield, Ohio, died Dec. 3, 1973, in Canton. She was the daughter of Benjamin and Mary C. Koogle Hoover. In 1913 she was married to Frank D. Brechbill who preceded her in death in 1947. She is survived by one son, Frank,

Jr.; four grandchildren; and three great-grandchildren. She was a member of the Christian Union Brethren in Christ Church where she taught Sunday school for many years. The funeral service was held in the Christian Union Church with Rev. Erwin Thomas, Rev. Henry Heisey, and Rev. Carl Stump officiating. Interment was in the Christian Union Cemetery.

Brubaker: Margaret E. Brubaker, born Dec. 2, 1900, died Dec. 12, 1973, in the Good Samaritan Hospital, Lebanon, Pa. She was the daughter of Irvin and Katie Kiefer Buck. She was married to Emmert B. Brubaker who preceded her in death. She is survived by two sons: Jay R. and Ronald B.; three grandchildren; one sister; and five brothers. She was a member of the Fairland Brethren in Christ Church. The funeral service was held in the Fairland Church with Rev. John R. Yeatts and Rev. J. Robert Lehman officiating. Interment was in the Gravel Hill Cemetery.

Grabill: Charles E. Grabill, New Paris, Ind., born Aug. 13, 1893, in Illinois, died Dec. 31, 1973, in Union County Hospital, Anna, Ill. On Sept. 19, 1914 he was married to Lydia E. Mishler who preceded him in death in March, 1972. He is survived by six sons: Mearl, Paul, David, Edgar, Jay D., and Leroy; two daughters, Mrs. David Knutti and Mrs. Don Mishler; 30 grandchildren; and 29 great-grandchildren. Also surviving are a brother and two sisters. He was a member of the Union Grove Brethren in Christ Church. The funeral was held in the Rieth-Rohrer-Ehret Funeral Home in Goshen, Ind., with Rev. Carl G. Stump and Rev. Victor Hildebrand officiating. Interment was in Clinton Brick Cemetery.

Royer: William C. Royer, Roaring Spring, Pa., born Sept. 1, 1941, died Nov. 25, 1973, in Boston General Hospital. He is survived by his wife, Betty Lou, and two daughters: Melody and Melissa. The funeral service was held in the Martinsburg Brethren in Christ Church with Rev. Robert Keller, Sr. Interment was in the Brumbaugh Cemetery.

Wenger: Amos S. Wenger, born 1890 in Chambersburg, Pa., died in Upland, Calif., Dec. 26, 1973. He is survived by his widow; three sons: Ezra, Allen, and Roy; and one daughter, Mrs. LaVerne Wiles. He was a member of the Upland Brethren in Christ Church. The funeral service was held in the Upland Church with Rev. Elbert N. Smith and Rev. Alvin C. Burkholder officiating. Interment was in the Bellevue Mausoleum, Ontario.

Young: Mrs. Leah Anna Young, born Feb. 20, 1904 in Waynesboro, Pa., died Dec. 15, 1973 in the Chambersburg Hospital. She was the daughter of Rev. Harry C. and Katie Baker Shank. She was married to A. Myers Young who survives. Also surviving are two sons: Myron A. and Clyde L.; six grandchildren; and a sister. She was a lifelong member of the Brethren in Christ Church and taught Sunday school for more than 50 years. The funeral service was held in the Chambersburg Church with Rev. Charles W. Rife and Bishop Charlie B. Byers officiating. Interment was in the Montgomery Cemetery.

Between Brethren

The Muted Prophetic Voice

C. O. Wittlinger

IN A recent editorial, "The Cost of High Living," Editor Zercher sees the energy crisis as an incentive for us to reappraise our Christian values and life styles. He writes: "This becomes an opportune time to examine our understanding of man's stewardship of God's creation; our concern for our neighbor's welfare; and our tendency toward covetousness."

I have no quarrel with the Editor's thesis, but it does leave unanswered a basic and troublesome question — Why do we Christians wait for social and economic crises to force us to think and speak seriously and prophetically about the issues involved? Should we not be leaders of the pack instead of attempting to struggle into full cry and full stride only as we are swept along in chase of foxes flushed from cover by the secularized society around us?

A passing visitor was intrigued by a church bulletin board. It announced the pastor's morning sermon as "The Church at Work" and his evening message as "Playing Second Fiddle." Isn't that about where we are? For example, we as a brotherhood had been engaged in black missions abroad for sixty years, but it took the "Black Revolution" of recent times to start our awakening to the mission field of black America. And, as we began to be jolted awake, we found ourselves singularly unprepared in both mental attitudes and skills to enter that field. Is it not sad that when we ought to have been prophetically proclaiming the equality of all men as God's creatures, we found ourselves just beginning our homework with the desegregation of our Brethren in Christ cemeteries? Such unreadiness to enter the black American mission field is not really surprising. In my reading of Brethren in Christ historical records, I found no example of a church leader who, prior to 1904, questioned prejudice against black people. Furthermore, I am aware of no historical evidence of serious prophetic concern about it from that time to the "Black Revolution." In fact, I doubt whether that concern is widely felt among us today.

Now we have the energy crisis! It has come upon us Brethren in Christ like a thief in the night. Why? I believe that there are at least three reasons.

First, we have never given much thought to the doctrine of creation. Although our movement sprang from the soil

— our forefathers were rural farming people — they appear to have given little thought to the theological significance of God's creative work as recounted in Genesis. Instead, their theology crystallized around the doctrine of redemption stressing personal regeneration and the implementation of the visible church, with a later input from Wesleyanism. Thus, when the industrial revolution with its vast and profligate demands upon natural resources spread over the land, the brotherhood betrayed no concern; their thoughts were elsewhere. For example, when President Theodore Roosevelt, in 1905, spoke out in favor of stricter and more uniform divorce laws, the General Conference sent him a statement of commendation; when he launched a great effort to safeguard and conserve the nation's natural resources, the Conference said nothing.

Second, we have not spoken prophetically about the materialism and affluence of our day because we have accepted secular, non-Christian concepts of the good life. Our environment and not our theology has determined our life style. Thus, how we use energy seems to us to have nothing to do with our religion. This practical materialism is not new among us. Even when our movement stressed austerity of dress, conveyance, and home, the few sacrificed and the many lived well. One of the first widely used nineteenth-century evangelists records how exact train fares sometimes determined the extent of his remuneration and how frugal (?) districts sought to schedule his meetings to take advantage of reduced holiday rates!

Finally, Jesus observed that prophets are not without honor except in their own country. Rightly or wrongly, there is a feeling among us that the prophetic voice is not welcome. Men and women say in private what they feel they cannot say in public lest their prophetic concern be used against some cause for which they bear responsibility.

If the crises of our age cause us to re-examine the presuppositions of our faith, the process may also activate our muted prophetic voice. "Playing second fiddle" is not a becoming role for God's people who profess to represent Him in His world.

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Pleasant Hill, Oh. 45359

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